



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series B: Early Activities. 1945-1972

Box 8, Folder 4, Cohen, Bernard, 1952.



BERNARD BRACHYA COHEN
5040 CITY LINE AVENUE
PHILADELPHIA 31, PA.

~~3/5/52~~ 4/7/52

Dear Marqgkki:

~~DEAR~~ We got a kick out of your dividend note, ^{about} the only response in keeping with the tone of the announcement. Other initial responses, before the light dawned: "You need a Master's degree to figure the thing out." "I thought it was an ad and was about to throw it away." "I knew that SEC was a federal body, couldn't see how it tied in with EBC." "I expected to find a coupon attached." etset. A lawyer-friend informed me that I should have consulted laws on consolidations, as my announcement comes within the scope of the Sherman anti-Trust Act. Everyone got a charge out of it though, and the thing went over big in this here starched town.

We're thinking of the end of August for a wedding, hoping to follow it with a trip to Europe. Since Sel and I loath the goocy, exhibitionistic, ^hsaccarine orgies that weddings are, and since we both have a healthy disregard for relatives, feeling that we have no obligations to the motely masses who have imposed their kinship upon us without in the least taking our raw-nerve sensitivities into consideration) we have indicated clearly and ruthlessly to all concerned that the wedding will be limited to

immediate family - brothers and parents only. It will be a quiet, tiny pre-dinner ceremony in Sel's home.

Thanks for the clippings. Yes, I agree ~~with~~ with you that my thesis doesn't solve the Jewish problem. It just shovels away some obfuscation. To recapitulate:

I hope to show that the relationship between anti-Semitism and personality, which has proven to exist in Gentiles, also exists in the Jews, ~~that~~ and (2) that there is no ~~positive~~ positive relationship between non-anti-Semitism and Jewishness; and probably a negative relationship at that.

~~Therefore~~ I'll limit my comments to the points you ~~raise~~ raise: 1) Is education ameliorative? No. Education informs; it doesn't change attitudes. Attitudes are only a facet of personality. Indoctrination succeeds only when there is a personality-need predisposition to accept the propaganda in question. Studies have shown that college students who have been thoroughly educated as to the fallacies of prejudice didn't change their attitudes a bit. The Jewish ~~defense~~ defense organizations have long discontinued rational anti-prejudice propaganda because they realize that not only don't you change the prejudiced man's attitudes, but that you threaten the integration of his personality structure by poking at the cement that holds it together, and you only increase his defensive hostility.

2) Adjustment in a vacuum? Of course the Jew has social problems as well as possible individual psychological problems. But it doesn't follow that because ~~that~~

BERNARD BRACHYA COHEN
5040 CITY LINE AVENUE
PHILADELPHIA 31, PA.

2

many Gentiles feel Jews are inferior, Jews should be more "Jewish" (synagog, education, group conscious etc.). Splurging in "Jewishness" to bolster one's self-esteem is only a form of self-deception (particularly ~~xxxx~~ so when one stops to realize that much of what goes for Jewish culture -- music, painting, education, etc., is inferior to non-Jewish ~~xxxxxxxxxx~~ equivalents.) (and what is superior, e.g., Bible, doesn't need a "Jewish" label, being universal) Is self-deception necessary for Jewish social adjustment?

Aside from the fact that I think any self-deception is inadequate because it ~~xxxx~~ falsifies reality, doesn't the fact that most Jews are indifferent to "Jewishness" indicate that "Jewishness" satisfies no social need? The only needs it satisfies is those of professional Jews, and ~~xxxx~~ individual Jews whose Authoritarian personality structure (Stern, Dresner, Bass, etc.) demands ~~x~~ such a pattern of life.

in America
Being a Jew/is a social problem that the Jew can't do anything about Jewishly. When discrimination breaks constitutional laws, Jews can tackle the problem legally. But when a Jew is insisting on Jewish palliatives for the discomforts of anti-Semitism, the chances are that it's a business or a neurosis.

Now I'm tired of this crud too. Let me slide back to the normalcy of indifference (punctuated by a thesis interest) until I get your further reactions.

What gives with Easton, muskrats, the Washington 600?

Regards from Selma.

Indifferently,

